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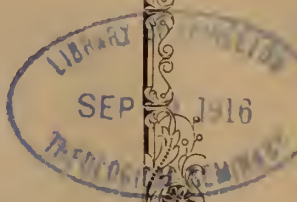
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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.



REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

New-York:

PUBLISHED AT THE SOCIETY'S OFFICE,

CORNER OF BEECH AND NASSAU STREETS.

1851

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UNION MEETING OF ISRAELITES.

THE various communities of Israelites in America are respectfully informed that it is proposed to hold a meeting of delegates elected by the different congregations, in the city of New-York; *but the time of meeting cannot yet be fixed.* The subscriber having been requested to act as Corresponding Secretary for the present, by the gentlemen who have taken the initiatory steps, requests the various communities who may elect delegates to communicate to him, without delay, the names of the persons elected, in order that proper arrangements may be made to convene the meeting at the time proposed. It is the intention to call the assembly together as soon as twenty congregations have elected delegates, who will be informed by letter the precise day when their presence is required

ISAAC LEESER,
Cor. Sec. pro tem.

Philadelphia, June 1st, 5609.

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance.*

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

JUNE, 1851.

Twenty-eighth Annual Report

OF THE

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

THE Board of Directors of the A. S. M. C. Jews, respectfully beg leave to present to the friends of Israel and the Christian public their Annual Report.

In so doing they are fully aware of the apparent insignificance of their efforts, and the fewness of their friends, when compared with the mighty missionary associations among which they are classed, but at the same time are deeply impressed with the magnitude of their work. Their aim is not merely to convert the simple-hearted settler on our western borders, but the wily, suspicious, and crafty world's traveler; nor the untutored Indian, that gives credence to every voice of the ALMIGHTY, as it sighs in the breeze or roars in the tempest, but minds stored with the fruits of the world's civilization, that claim to have seen and talked with God face to face, and that listen suspiciously to all religious pretensions and claims, save the traditions and commandments of their own illustrious fathers; nor the wretched Papist, that trembles at the name of priest, and whose ignorance is the great obstacle to his deliverance from the thralldom of idolatry and superstition, but men that have sworn allegiance to no earthly potentate, civil or religious, for twenty centuries, that are masters of all learning, and claim to be the religious aristocracy of the world; nor yet the degraded and deluded slaves to heathenism, who, when they see the light, rejoice in its genial beams, and when the dayspring dawns, emerge from their darkness; but men who, holding the sun in their right hands, shrink from its rays; having the key of knowledge, shut up the casket and prevent all access to it, and, dwelling in the pure and celestial atmosphere, resort to dens and caves, and, possessing titles to heaven's choicest wardrobe, prefer earth's squalid garment. Such men—at once the lords and serfs of earth—the most enlightened and in the greatest

darkness—the most powerful, yet the most unsuccessful in realizing their aims of any people—it is your committee's aim to bring to the faith of Jesus and make heirs to his throne; and believing that the gospel is the power of God unto salvation to every one that believeth, to the Jew first, your committee have no fears as to the result. Their arm is Jehovah, whose glory it is to triumph over difficulties; contending with principalities and powers, and spiritual wickedness in high places, they are certain to come off conquerors, and more than conquerors, through him Him that hath loved them.

Your committee are happy to say, that while there are just discouragements enough to keep their energies actively awake, there are multiplied encouragements. It is proper to take a cursory view of the encouragements, in order to incite us to renewed exertions and zeal in the great work consigned to us.

1. The present relation of the Jews to the Gentiles.

To understand what is called the Jewish question, as it relates mainly to the restoration of this people to the covenant of their fathers, we must look at the teachings of the Divine Spirit in connection with the developments of Divine Providence. In night, visions the Almighty appeared to his servant Daniel, and presented, in one series of connected views, the whole history of the nations that were to be intimately connected with his people Israel. We live in the latter days of the dynasties symbolically represented by the beasts of Daniel's vision, and by the image seen in Nebuchadnezzar's dream. The exact relation of the Jewish people to the trembling limbs and the crumbling toes of the image is an interesting and a fearful one. They are not seen acting openly, and hence they escape the observation of the superficial annalist. Their work is accomplished in secret. Everywhere distrusted, the governments of Europe cannot dispense with their pecuniary powers; but while they are dazzling the senses of tyrants with the glitter of their gold, they are the more effectually accomplishing their secret purposes against them. Everywhere persecuted, they are rising to places of intellectual influence. Everywhere enslaved, they are the keepers of their masters' lives. The Jew, so long as he is an exile and without a king of his own, is a democrat; and hence the truth will one day become a matter of history, that the mighty volcano now heaving European society to and fro, was kindled and is kept boiling in a great measure by the instrumentality of Jews. They everywhere have their secret societies, which often meet to consult the interests of their down-trodden people. Here are sown the seeds of revolution; from hence issues the radical correspondence that so frequently sets Europe in a blaze; here periodicals, books and newspapers are made and thrown out upon society; here men are fitted to give counsel to the millions of discontented poor and oppressed around them. The present policy of their enemies suppresses their proud spirits and thwarts their ambitious purposes; and what care they, only to see the tottering of thrones and the crumbling of dynasties? It is an admitted fact, that Jews hold the balance of moneyed power, to a great extent control the press of

the European continent, are deadly hostile to all the existing governments, and are using their facilities to the best advantage against their oppressors. England knows well that it will not be safe to admit the principle, that Jews can be eligible to her highest and most responsible offices. France is afraid of the Jew, and hence not only excludes him from the financial department in her government, but from her universities. Prussia knows his nature, and hence forbids his intercourse with foreign countries, and his emigration beyond her borders, under penalty of Siberian exile. Rome is suspicious of his very looks, and imprisons him for life in her filthy ghetto, that he may become imbecile and powerless.

Ah, the conscience of Europe is roused to retribution, and the Jew is pricking that conscience with the barbed steel. The most wonderful phenomenon now witnessed in Europe, is that of a handful of people, without home, or local interests, or government, the veriest fugitives, protected by no law, frowned upon by royalty, but at the same time keeping kings in abeyance in their tyranny, governments trembling like beggars at their counting-houses, and the common people in continual agitation. But just in proportion as they advance in carrying out their favorite schemes of revolution, they are swerving from the dull and lifeless path of modern Judaism, and are rushing into skepticism.

At the transition state is precisely the place where pure Christianity should take her stand, and bring out the remnant according to the election of grace; for while there are thousands that have no longer any confidence in a Divine revelation, nor look for a coming Messiah, or the restoration of their people to the land of their fathers, but seek their highest earthly glory in the establishment of governments that shall favor equality among men; and while there are others, more excluded from the political world, and surrounded only by Popish idolatry, who still cling with the tenacity of a death-grasp to their traditions, and obey them to the letter; there are still others, and among them some of the best minds of the world, who have returned to the sacred Scriptures for light upon their pathway to substantial happiness. This class lend a favorable ear to the claims and hopes of Christianity, and some embrace it. There is a general disposition among them to rise both from their political and religious thralldom, and assert their heaven-born rights. And as they rise, there are hundreds that arrive at social eminence, and thousands more that find Him of whom Moses and the prophets speak, Jesus of Nazareth, the son of Joseph. Among the latter are found such men as Dacosta, Herschell, Reichardt, Capadose, and the immortal Neander.

The Jewish Field open.

The Jewish field is now fairly open for missionary enterprise. There are at this hour millions of this interesting people accessible to the gospel. You hear the cry from Salonica and Calcutta, from Poland and China, from England and Germany, from Rome and Russia, from France and Africa, from America and the islands of the sea, "Come over and help us!" and notwithstanding the parental curse of disinheritance, and

the rabbinical anathema of excommunication, "the kingdom of heaven suffereth violence, and the violent take it by force."

The London Society for Promoting Christianity amongst the Jews, employed for the year 1850, 78 laborers (41 of whom are converted Jews) in the following countries: England and Ireland, Palestine and Egypt, Turkey in Asia, Turkey in Europe, Austria and Italy, Rhenish Provinces, Central Prussia, Silesia, East Prussia, Duchy of Posen, Poland, Sweden and Denmark, and Holland.

The British Society for the Propagation of the Gospel among the Jews, reported, for the same period, 18 laborers in the following places: Palestine, Frankfort, Nuremburg, Gibraltar and the northern coast of Africa, Rotterdam, London, Manchester, Birmingham, Nottingham, Derby, &c., Hull, Swansea, and South Wales.

The Free Church of Scotland has 17 laborers among the Jews in the following places: Lemberg, Constantinople, Amsterdam and Pesth. Four adult Jews have made a public profession of faith in Christ.

The American Board of Commissioners for Foreign Missions have 3 laborers among the Jews, 2 at Salonica, and the other at Constantinople. The Reformed Associate Presbyterian Church of the United States have one missionary to the Jews at Salonica. The Presbyterian Board of Foreign Missions have 4 laborers among the Jews in the United States. The Protestant Episcopal Church has one laborer among the Jews in New-York.

These various organizations, with their 121 laborers, and an annual income of nearly \$200,000, are doing a great work among the Israelitish people. They are preaching the gospel to hundreds of thousands of Israel, and are listened to with joy and gladness. They are circulating religious tracts and books among them without number, and thousands of copies of the Word of God. The charm of Rabbinitism is broken, the power of the Talmud is gone, and Israel by thousands are searching the Scriptures to find the way of life. There are multitudes of Jews who verily believe that Jesus of Nazareth is the Messiah, and would publicly avow their belief, but for the difficulties arising from the mortal hatred of their Jewish brethren, and the suspicions of Christians, both of which circumstances operate in depriving them of all means of subsistence. The Jew casts out the apostate, and the Christian will not receive him. It frequently occurs, however, that the faith and love of the convert are stronger than the love of life, and they forsake all for Christ.

During the last year there have been about one hundred Israelites received into the Christian Church through missionary enterprise.

The Duty of the Christian World.

When Christians speak of converting the heathen, we do not feel that by efforts directed to this quarter we are to be brought much nearer to the goal of Christian triumph. It has been her watchword, in every age of her purity, to lengthen her cords, strengthen her stakes, fortify her bulwarks, and man well her walls with watchmen.

But when we see the whole evangelical Church eagerly watching the signs of the times, and inquiring, "Watchmen, what of the night?" respecting the ingathering of Israel, and sending forth her light in chariots of love to speak comfortably to Jerusalem, to bring her sons and daughters back from their wanderings to the covenant of their fathers, we are reminded both of the spirit of primitive times and of the glory that followed it.

This phenomenon is now appearing. The Church begins to feel that her duty is to begin at Jerusalem in her missionary enterprises; she begins to feel that our Lord's explanation of his great commission to the heralds of the cross, "That the gospel be preached among all nations, beginning at Jerusalem;" the invariable practice of the apostles and primitive teachers, who first preached the gospel to the Jews; the inspired assertion, that the gospel is the power of God unto salvation to every one that believeth, to the Jew first;—add to all this the fact that Israel has been found in every country on the globe, in every age of the church, ever as ready to receive the gospel as the Gentiles, when presented in its purer form;—all lay the Church under immediate obligation to give Israel the gospel, as preparatory to its universal extension among the Gentiles.

Say what we will, the Jews are the only natural missionaries on the globe. They have no "abiding city here;" every land is equally their home. They possess the gift of tongues, and a species of ubiquity,—having access to the courts of princes, the study of the philosopher, and the holy places of the priesthood. Only let the gospel find its way into the hearts of only a few in each country, and it will not only leaven the whole lump of Israel, but the masses of idolators and errorists around them, without jeopardy to valuable lives and the waste of fortunes,—without the vast and cumbersome machinery that now demands the best talent and energies of the world, and the mites and millions of generous sympathy to keep the wheels in motion, and when in motion not producing those stupendous results that are reasonably expected. It is not the missionary spirit and enterprise that are at fault; but it strikes us that if God has pointed out the agencies which he has selected for the moral conquest of the world, we ought to inquire on our knees who they are and where to be found. What does inspiration mean by saying, "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" We know what their fall was, and the riches that followed it. We now enjoy those riches. What, then, will be the riches which we rightfully expect at their fulness? Undoubtedly the finishing of the glorious temple left incomplete by us; the bringing together all the materials already prepared, but now lying about in a scattered condition, to complete her beautiful walls, that all true Christians may grow up into Christ in all things, "which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effec-

tual working in the measure of every part, maketh increase of the body, unto the building up itself in love."

The laying of the top-stone of that temple, and the shout of "Grace, grace unto it!" will be the signal for the going forth of the angel in the midst of heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ. Are we to rely upon the voice from heaven? Then here we have a vantage-ground to stand upon in our contemplations of the mighty work yet to be done by the Church. We know where the agents are that shall be employed in carrying out the plans of Jehovah.

It is useless to reply to all this, that the Jews are no longer important in the work of redemption. The providence and revelation of God both sustain the assertion that they are. At the fulness of the Gentiles, when the Gentiles shall have accomplished all in their power as agents in the intellectual, social, and moral world, then the blindness now in part on Israel will be taken away, and all Israel be saved, and the greater riches then redound to the world. As sure as Israel have fallen from the inheritance of the blessings of the covenant of God with their fathers, so sure shall they be restored. But having never fallen in any sense that excludes them from the full benefits of the gospel, their restoration must not be viewed from that point, but from Pisgah's top, where both the promised inheritance and the entire nation that shall possess it can be seen. But as sure as their restoration shall take place, so sure through our mercy they shall obtain mercy. Three great divinely revealed facts here present themselves for the serious consideration of the Church: The certainty of Israel's restoration; the greater riches or conversion of the nations following that event; and that restoration taking place through our mercy. It is these facts that lay the imperative duty on the Church, in all her missionary enterprises, to begin at Jerusalem.

The American Field.

America is the great point of attraction to all Europe, and not more so to any people than the Jews. In her, at length, after wandering for twenty centuries, they have found a resting-place. In her they meet the warm embraces of an affectionate foster-mother. She restores to them civil liberty, religious toleration, and intellectual freedom. Here the Jewish mind, if it will, may show its greatness and pristine splendor. This it is beginning to do.

But the immigrants have left numerous friends behind, with whom they hold correspondence. America to them is portrayed as a second Canaan, and the consequence is the constant influx of Jews by thousands. The number of Israelites in America cannot be far from one hundred thousand; and the probability is that, in the course of ten years, there will be five or ten times that number.

Now, when we speak of the conversion of the Jews in America, we are not to be understood as regarding them as a people socially and intellectually degraded by the teachings of their spiritual guides, like the Roman-

ists, but as having been enticed by them away from the religion of their fathers—the pure, heartfelt religion of Abraham, Isaac, and Jacob—and encumbered, in stead, with unmeaning rites and ceremonies. We wish to bring the infidel portion back to the belief in a divine revelation, and the rest to the sole study of the Scriptures, as the only rule of faith and practice, in order to the conviction of the truth that Jesus of Nazareth is their Messiah. Our object is not to cause them to apostatize from *their* faith, in order that *we* may triumph over them, (God forbid!) but to make them partakers with us of the rich blessings flowing from the Messianic sacrifice. The American field presents every facility for accomplishing this object. By their mingling with us at our firesides, at our social festivals, in our legislative halls, in our counting-houses, at public lectures, and in our journeyings, they everywhere see manifested the spirit of our religion, and are forced to confess that it bears a striking resemblance to what they know of the religion of their pious ancestors. And as our religious literature is everywhere strewn upon their pathway, like flowers to regale their senses, they necessarily become more or less acquainted with our faith and hopes. Their prejudices are disarmed,—they respect our religion,—they compare our faith, “working by love and purifying the heart,” with their own lifeless, irksome, and unmeaning forms and ceremonies, and thus are forced to investigate the respective merits of the two systems; and doing this, they are certain, as far as intellect is concerned, to become Christians. There are hundreds of Israelites in our midst who verily believe that Jesus is the Messiah; but never having felt the power of this religion, they have not the moral boldness to avow their belief. There are Jewish teachers in our midst who are bold to say they have no confidence in modern Judaism as a system of salvation, and secretly rejoice that Christianity presents to their people an antidote to their sorrows, and a solace in their dispersion. They cannot be blind to the fact, that it is pure Christianity that here presents, in the government of which it is the foundation, the only asylum from persecution for ages. They know well that true Christians are their brethren and their only friends. Whatever may be said by their interested guides against the religion of Jesus, the people—the citizen Israelites, both high and low—are frank to acknowledge that Christianity is a magnanimous offspring of heaven.

Fraught with such feelings and views, when the Christian messenger raps at their doors, he gains ready admittance; when he proposes to tell them something about the claims and hopes of Christianity, they gather around him and devoutly listen; when he proposes prayer, they give a willing assent. They receive with gratitude his tract, his New Testament and Bible, and not unfrequently urge him to come again. These encouraging incidents are not few. The Christian messenger has not to go to and fro in the earth to find a straggling Israelite to listen to his story of the cross, but he finds them in almost every household in the land.

The Field is peculiar, requiring a distinct Mission, Means, and Agencies.

It must not be thought that the work of evangelizing Israel may be done by any and every organization for doing good. Every missionary organization is intended to be adapted to a particular field, having its peculiar wants, and requiring specified effort. The whole missionary work, as in primitive times, ought to be done by one great association, the united Church of Christ. But the pious in the Church universal have learned that the Church as such will never do her duty. But the pious are divided into classes, according to the interest which they respectively feel for particular classes of men in a certain moral condition. This has given rise to the various benevolent organizations. A few leading spirits conceive a deep solicitude for the salvation of the heathen, or the Papist, or the sailor, or the inebriate, or for Israel. They go in search of others among the various denominations of their own particular sympathies, and unite their strength in association to realize their desires; and hence the various Boards for missionary operations.

Now all the reasons, and probably many more, which obtain for the necessity of any distinct missionary society, equally obtain for a distinct enterprise to the Jews. Are any sitting in the region and shadow of death, or destitute of the Word of God, or inaccessible to the ordinary means of grace, or excluded from general society, or in the thralldom of bigotry, or oppressed by priestcraft, or the victims of vice, or sustain any peculiar relation to the means of salvation, how much more they? Are all other classes of religionists distinct enough from each other to warrant a separate enterprise? The Jews more. No faith, no habits, no customs, no religious rites and ceremonies, and no social condition, like theirs. The Tract Society publish very few tracts adapted to their moral condition. None of the publishing Boards have any books that they can appreciate; the Bible Society has no edition of God's Holy Word which their wants demand; and none of the missionary Boards in our country have any laborers that have, intellectually and practically, qualified themselves for the work of their evangelization.

The laborers for this work must possess peculiar qualifications. We have watched with deep solicitude the experiment, and have been forced to this conclusion. We have known the merest stripling of a Christian Israelite gaining access to families and hearts, where no Gentile, however holy or learned, could hope to come. If you cannot speak, or at least read their native language, you cannot command their confidence in your learning and opinions. They will refer you to their Rabbies, and there will be an end of controversy. If you know nothing of their sacred books, your reasoning is powerless. If you do not understand all the points in controversy between them and Christians, you are beating the air by your efforts to convince them of their errors and danger. If you do not understand the peculiarities of the Jewish mind, you may gain their attention for a time, but will never be able to keep the truth long enough before their minds to make an abiding impression. Gentile labor-

ers, for a general thing, do not succeed as well as Jewish among this people; in fact, Gentile laborers have seldom succeeded in winning any to Christ. It has been a matter of astonishment during the past year to a Gentile missionary, under other auspices than ours, that our missionaries could so conciliate their prejudices as to be able to offer prayer in so many instances in their households. But the secret was, the warm-hearted Christian Israelite met with his own flesh and blood, and a current of sympathy was set up between them.

But why urge this point, since two of the most influential missionary Boards of our land have felt the necessity of a distinct mission to the Jews, and are acting accordingly? Indeed, all the evangelical churches of Europe have felt the same necessity, and hence are yearly multiplying their missions to the Jews. We are sure, then, that we are engaged in a work to which no other missionary society is adapted. And to encourage us to persevere in our efforts, there are thousands of devoted Christians in our country that take a deep interest in the spiritual welfare of Israel. They feel as Paul did, "having a heart's desire and prayer to God for Israel, that they may be saved," willing to "be accursed from Christ for their sake." They feel as Christ did when he wept over Jerusalem, or as the God of Abraham does, when he declares that they are beloved for the fathers' sake. They hold in their hand a sure promise, "that all Israel shall be saved," and that "through our mercy they shall obtain mercy;" that their conversion will be the great signal to the final triumph of Christ over his enemies, the enhancement of the riches of the world vastly above their present state. They demand a distinct channel, through which their benevolent regards may flow to the children of Abraham, and they are right. We are sure that if the number of Israelites were increased in a tenfold ratio, not one objection would be raised to a separate missionary enterprise to them. But the one hundred thousand Israelites now in our country form at least twenty fields, requiring forty or fifty laborers, and the field is rapidly widening and opening as it widens.

Review of the Last Year's Operations.

The whole amount of receipts into the treasury (including balance at the beginning of the year) have been \$11,239 64, being an increase over those of the previous year of \$5,585 52.

There have been performed about nine and a half years of direct labor among the Jews by our missionaries and colporteurs during the past year. The gospel seed has been sown in about a thousand families, or four thousand Jewish minds.

Hundreds have had the Scriptures read and explained to them. Two hundred Bibles, forty thousand pages of tracts, sixty New Testaments, and other books have been distributed among them.

About one hundred households have been prayed in, and some of them repeatedly.

The Results of Last Year.

Many Israelites—but how many we cannot tell—have been seriously awakened and induced to seek the truth. Fifteen families have been reported as having been induced to attend on Christian worship, besides many others. Twenty at least have avowed their belief in Jesus as the Messiah and the only Saviour of men, and indulge hopes of reconciliation with God. Nine of these have made a public profession of their faith, and the other eleven are under instruction preparatory to the same step. With one exception, as far as we now know, the converts are holding on their way more or less steadfastly; and the hope is, that after they shall have had time to learn and understand the full spirit of the Christian religion, they will grow in grace, and overcome the world, the flesh, and the devil.

But there are many difficulties in the way of their growth in grace. They unite with various churches. They feel that they are regarded with suspicion, and hence shrink oftentimes into obscurity. They are not treated as the tender lambs of the flock, carried in the shepherd's bosom, but are left to wander and stumble upon the dark mountains of sin, where they are left to perish. No class of converts need so much care, instruction, and tender sympathy as these lambs of Israel.

Our Present Position.

We have now, more or less intimately connected with our Society, six missionaries and five colporteurs, three students doing colporteur work, and three regular agents. The student-colporteurs, (with one exception,) and all the missionaries, are Christian Israelites.

The economical part of our present system is, first, as far as practicable, to employ only those laborers who are willing and able to do the work of agents in their respective fields, and thus to a great extent dispense with agencies as such. Secondly, to send into certain unexplored districts young men who are studying for the ministry during their vacations, paying them small compensations, and avoiding the expenses incident to regular agencies. Thirdly, to organize a ladies' "Friends of Israel Society," to be co-extensive with the field, which shall be without machinery, having only four officers in New-York city, and one in every place numbering a population of one thousand or more inhabitants; the annual dues and other moneys to come directly into the main treasury, without trouble or expense. Fourthly, to have the subject of "the Jews' conversion" brought before the Christian public by the clergy. And lastly, employ agents so long as is necessary to a right working of the whole system, upon such conditions that the treasury shall not lose any thing if the agents gain nothing. The plan, as far as put in operation the past year, has worked admirably, and yet no laborer has suffered the least inconvenience in the amount of salary had.

There are needed at least thirty more laborers. Many of these laborers are already at hand. Besides those that are connected with our operations,

there are at least twelve Christian Israelites in our country preaching the gospel, and eleven others in a course of preparation for the ministry. The only reason why most of the former are not employed by us is because of want of means to sustain them.

We must have at least \$25,000 properly to fill the field and cultivate it. There is scarcely such a phenomenon in the history of missions as this, of there being plenty of laborers ready to enter into the Lord's harvest, but no one to pay their wages. Here the prayer is not to be, "Raise up laborers," but, "Supply the means to send forth those already raised up."

Hence the whole responsibility of cultivating this field falls upon the Church. The Church is at no expense to furnish men, and consequently there is no excuse in not furnishing the adequate means. Besides laborers, we must have Hebrew Bibles, books, and tracts, which cannot be had without money, as they must be brought from abroad.

The Jewish Chronicle.

The subscription list of the Jewish Chronicle has increased during the past year about 800. Its receipts have been \$1261 66, and its expenses \$1130 46. The present issue is 2600 copies.

Next Year's Prospect.

We hope to open the year with at least twelve regular laborers, and three students for the ministry; with receipts from all quarters at the rate of a thousand dollars per month. We shall occupy New-York, Philadelphia, Charleston and vicinity, Albany and vicinity, with missionaries; Boston, Richmond, Hartford, &c., with colporteurs.

In Conclusion,

We gratefully acknowledge the generous kindness of Christian friends, in enabling us, by their liberality, to sustain our operations without embarrassment the past year. We have to thank the American Bible Society, and the New-York and other auxiliary Bible Societies, for supplying us with German and English, and some Hebrew Bibles for the field; and also the American Tract Society, for their liberal supply of such tracts as they have, adapted to the field. Our lines are now cast in pleasant places. The night of toil against every form of discouragement is ended. The day has at length dawned. The Sun of righteousness smiles upon our horizon, and is awakening its animate loveliness and verdant beauty. We look abroad upon the face of the sky to read the signs of the times. Indeed, we live in the latter days. The fulness of the Gentiles is coming in. The fourth beast of Daniel, carrying its ten horns and its little horn, has grown old; decrepitude has palsied every limb, and he staggers and totters as he goes. His coadjutor, the beast of the Papacy, is languishing, because her royal consort is crazy with age and infirmity, and can no longer sustain her burdens nor solace her afflictions. The mystical Babylon of Revelation, the woman on the scarlet-colored beast, symbolically representing the connection of God's Church with human governments, and under their control, full of the names of blasphemy, drunk

with the blood of saints, is reeling to and fro on her unstable seat, and is ready to fall into desuetude and contempt.

The angel, enlightening the earth with his glory, flying through the midst of heaven, having the everlasting gospel to preach, is beginning the tour of the globe. He wears Israel's crown and holy armor. It is Israel himself. For all Israel shall be saved at the fulness of the Gentiles, and his fulness shall be the untold riches of the wide world.

We gratefully acknowledge the Divine favors bestowed so abundantly upon us the past year. We rejoice in the gracious presence of God with us. To Him alone we intrust the work of Israel's redemption, and to him ascribe all praise and glory.

ANNUAL MEETING AND NEW OFFICERS.

THE Annual Meeting of the AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS was held on the evening of May 7th, 1851.

In the absence of the venerable President, Rev. P. Milledoler, D.D., through indisposition, Mr. Charles Van Wyck was called to the chair, when the following Officers and Directors were unanimously elected to serve the ensuing year.

PRESIDENT.

Rev. PHILIP MILLEDOLER, D.D., of New-York.

VICE PRESIDENTS.

Rev. THOS. DE WITT, D.D., of New-York.	Rev. J. P. DURBIN, D.D., of Philadelphia, Pa.
“ H. V. D. JOHNS, D.D., of Baltimore, Md.	“ J. N. MCLEOD, D.D., of New-York.
“ J. FORSYTH, D.D., of N. J. College, N. J.	“ JOHN LILLIE, of New-York.
“ GEO. W. BLAGDEN, D.D., of Boston, Mass.	“ JOHN DOWLING, D.D., of New-York.
“ THOS. H. SKINNER, D.D., of New-York.	“ J. P. THOMPSON, of New-York.
“ J. McELROY, D.D., of New-York.	SETH TERRY, Esq., of Hartford, Conn.
“ WM. R. WILLIAMS, D.D., of New-York.	

SECRETARY FOR FOREIGN CORRESPONDENCE.

DAVID N. LORD, Esq., of New-York.

SECRETARY FOR DOMESTIC CORRESPONDENCE.

Rev. E. R. MCGREGOR, of New-York.

RECORDING SECRETARY.

WILLIAM LIBBEY, Esq., of New-York.

TREASURER.

JOHN FALCONER, Esq., of New-York City.

DIRECTORS.

WILLIAM KELLY,
ALEXANDER M. BURRILL,
CHARLES VAN WYCK,
PETER AMERMAN,
N. N. HALSTED,
MARCUS WILBUR,
WILLIAM C. GILMAN,
JOSEPH MCKEEN,
B. R. WINTHROP,
ELEAZER LORD,

THOMAS B. RICH,
CHESTER DRIGGS,
BENJAMIN DOUGLASS,
HENRY SMITH,
FRANKLIN KNIGHT,
T. IRVING, Prof. in Free Acad., N. Y.,
GEO. WALKER,
JOHN F. WILLIAMS,
JOSEPH GRAYDON,
CHARLES DAVIS.

Abstract from the Annual Report of the Treasurer.

RECEIPTS.

Cash in Treasury, May 1, 1850,	-	-	-	-	-	\$271 62
Donations from various Sources,	-	-	-	-	-	1,007 34
Collections in various Churches,	-	-	-	-	-	8,699 02
Subscriptions to Jewish Chronicle,	-	-	-	-	-	1,261 66
						\$11,239 64

EXPENDITURES FOR THE YEAR.

Salaries and Travelling Expenses of Eight Missionaries,	-	-	-	-	-	\$4,299 89
Salaries and Travelling Expenses of Five Colporteurs,	-	-	-	-	-	2,631 66
Expenses of Students	-	-	-	-	-	548 30
Salary of Corresponding Secretary and Editor of the Jewish Chronicle						1,000 00
Salaries and Travelling Expenses of Three Agents,	-	-	-	-	-	1,180 51
Expenses for Publishing Jewish Chronicle,	-	-	-	-	-	1,162 46
For Temporal Relief of poor believing Jews,	-	-	-	-	-	62 40
Rent of Office and Incidental Expenses,	-	-	-	-	-	288 26
						\$11,173 48

JOHN FALCONER, *Treasurer.*

Audited and found to be a true abstract.

WILLIAM LIBBEY, }
N. N. HALSTED, } *Committee.*

NEW-YORK, May 1st, 1851.

Report of the Auditing Committee on the Treasurer's Account.

The Committee appointed by the Board of Directors of the American Society for Meliorating the Condition of the Jews, to examine and audit the accounts of their Treasurer for the year ending May 1st, 1851,

REPORT:

That they have discharged that duty, and find a balance from former account of	-	-	-	-	-	\$271 62
Since which time the Treasurer has received from Legacies left the Society, Dues of Members, Subscriptions to Jewish Chronicle, Donations, Congregational Collections, and from other Sources, the sum of						\$10,968 02
Total	-	-	-	-	-	\$11,239 64
That the Treasurer has, during the same period, paid out, by order of the Board, (as by his account rendered, which has been compared with the vouchers submitted therewith to the Committee, and found to be correct,) the sum of	-	-	-	-	-	\$11,173 48
Leaving a balance now in the Treasury of	-	-	-	-	-	\$66 16

WILLIAM LIBBEY, }
N. N. HALSTED, } *Committee.*

NEW-YORK, May 1st, 1851.

ANNIVERSARY EXERCISES.

THE Annual Sermon was preached before the American Society for Meliorating the Condition of the Jews, April 27th, by the Rev. Dr. Halley, of Troy, in the Reformed Dutch church on Lafayette Place, from Rom. xi. 15: "What shall the receiving of them be but life from the dead?" The theme was, "The Instrumentality of Israelites in the Conversion of the Gentiles." The subject was handled with great ability, presenting many points calculated to awaken the serious attention of the Church to the Jews in her missionary enterprises.

An abstract from the Annual Report for the past year was read by Rev. E. R. McGregor, Corresponding Secretary, which showed a decided advance in every point of view on previous years.

THE A. S. M. C. JEWS.

It is be hoped that the friends of Israel will take some pains to have the Annual Report of the Board of Directors read by their friends, and especially by their pastors. Pains have been taken to go over, in a brief manner, the whole Jewish question, giving reasons which are deemed unanswerable for the claims we urge upon the Church to come to our aid.

The results of last year, both temporal and spiritual, have given a new impulse to many of the old friends of Israel, who had begun to take up the lamentation, "Who hath believed our report?" and it is to be hoped that the whole Christian community will direct their prayers, and at least a part of their benevolent regards, to this cause. Let Christians remember that, notwithstanding the increased amount of receipts of the last over the former year, yet Christians in the United States gave, on an average, less than one half cent each for the redemption of that people for whose salvation Paul could wish himself accursed from Christ, and respecting whose conversion, through our mercy, there are abundant promises.

We have now in connection with us as missionaries, Rev. J. Steiner, S. Bonhomme, Aaron Bloch, Charles T. Weisel, G. D. Bernheim, (for a short time soliciting aid for the theological institution under the care of the Lutheran Synod, but still performing missionary duty as opportunity offers,) and L. C. Newman.

Mr. Abraham Lymin has resigned his commission, with a view to return to Europe. Besides these laborers, there are in the field as colporteurs, Rev. R. P. Amsden, A. J. Levy, L. Waldenburg, and Mr. Franklin. There are three regular agents, Rev. H. P. Bogue, C. E. Avery and H. B. Streeter. Besides these, there are employed, from time to time, temporary agents, as occasion offers.

Messrs. M. Franklin, Uhlfelder and E. Epstein are students. All the missionaries, colporteurs (with one exception) and students are Christian

Israelites ; and nobler and more devoted Christians and laborers are seldom met with.

During the last month there have been three baptisms ; three young men who have been connected with us nearly a year. One was received into Rev. Dr. Spring's, and the other two in Rev. J. P. Thompson's church, (Broadway Tabernacle.) One of these is a fine Hebrew and Talmudical scholar, and is now in a course of preparation for the missionary work. It is expected that two Jewesses and one Jew will be baptized next month. It can be no longer doubted that Jehovah is with us to bless our labors.

It may be interesting to state that, through the instrumentality of our converts, three Roman Catholics have been induced to abandon that false system and join a Christian congregation. One Jew has been converted, one infidel reclaimed, and five Roman Catholic children got into a Christian Sabbath-school. Thus the waves of Christian influence are widening, encouraging our hearts and strengthening our hands.

BAPTISMS.

In April, a converted Israelite was baptized in Rev. Dr. Spring's church, in this city. This was a very interesting case. He received his first religious impressions in Hamburg, Germany ; and because he persisted in attending upon the preaching of the gospel, was severely persecuted by his relatives and countrymen, and finally obliged to leave for America, leaving behind him worldly possessions to the amount of several thousand dollars. Among the number who attended the Christian place of worship were, besides him, two Jewesses, who were subsequently visited by an infuriated father at the missionary's house, beaten unmercifully, dragged down stairs by the hair of the head, taken home, and are now in close confinement under the paternal roof. Lately these two interesting daughters of Abraham (still adhering to their faith in Christ) have made an urgent request of their friend above mentioned, to raise if possible means sufficient to enable them to escape to America, the land of freedom of conscience, where they may be allowed to attend on Christian instruction and profess their faith in Christ.

On the first Sabbath in May last, two young Christian Israelites were baptized in the Broadway Tabernacle, by the Rev. Joseph P. Thompson. These young men were from Poland, from families of the highest respectability ; they were brought under our care very providentially ; after receiving instruction, and attending upon the means of grace, they were convinced that Jesus is the Messiah, and finally entertained hopes of a change of heart.

In April, also, an Israelite was converted through the instrumentality of Mr. ———, and received into the Christian Church.

May these instances be but droppings before the plentiful shower !

EXTRACT FROM B.'S JOURNAL.

I HAD a conversation with several of my Jewish brethren on the subject of Christianity, and it pained me not a little to witness the zeal they manifested in defending Judaism—a zeal surely worthy of a better cause—and the ingenuity they displayed in inventing evasions for the exclusion of every vestige of Christology from the Old Testament. Among others, they would not admit Gen. xlix. 10 to be a witness for Christ, because that the name “Shiloh” never occurred in Scripture as that of a person, but repeatedly as that of a place. They asserted, moreover, that Shiloh was used there in an oblique case; that the preposition was wanting, a license which every Hebrew poet may take; and that the whole passage referred to Judah, from whom the sceptre was not to depart, until he (Judah) should come to Shiloh, &c. Of course, the many difficulties in which this forced and far-fetched interpretation involved them made them soon relinquish the ground they had taken; but then only to rally their forces and attack like desperadoes other passages, equally decisive in favor of Christianity. From the fact that two of them knew Hebrew very well, I could only conclude that sheer caprice, or a desire to gainsay, prompted them to make these desperate statements. I therefore changed my voice; appealed to their conscience; reproved them for handling the Word of God deceitfully; addressed them as sinners, who had violated God’s just, good and holy law, and bade them flee to Him who was made sin for us, that we might be made the righteousness of God in Him. The Word of God is quick and powerful. I have every reason to believe that the effect my address produced was salutary; and this only confirmed me in the opinion which, from close observation, I have been led to form long ago, that, after all, the simple preaching of the gospel, the Word of God, plainly set forth, is sharper than any two-edged sword, be it never so skillfully used in polemical warfare. We parted as brethren. I supplied them with tracts, and received the kind invitation to come and see them again.

How sad! Whilst engaged in addressing five very attentive Jewish brethren on the things pertaining to their peace, in a store belonging to one of them, I was suddenly interrupted by a man, who, though bending under the weight of no less than threescore years and ten, and professing Christianity, has as yet, nevertheless, not learned the first principles of the oracles of God. He belongs to a party called “Universalists,” and made himself very busy in inculcating the doctrines of his Church. In consideration of his snow-white head, I dealt at first very gently with him, and would certainly have continued in that course, had not the old man broken loose from all restraint, and used language which, if intended as a comment on the orthodoxy of his creed, could not have been better chosen. He was very profane; and I had, Boanerges-like, to lift up my voice in reproof against him. He soon had enough, and I was permitted to continue my conversation with my kindred, who wished to know when I was going to preach, since they all desired to come and hear me. Of the tracts I gave them they thankfully accepted.

Actions speak louder than words! Two Jews, to whom I had preached the gospel of the grace of God, attended church on the Sabbath, and kept their eyes riveted on me, while I was spreading the subject of Jewish evangelization before the people of God. A collection was taken up, and they both contributed their mite! Taking into consideration the “auri sacra fames,” so peculiar to the Jew, I think I am warranted in inferring from this their act of liberality, both that my sermon pleased them, and that the Society’s exertions on their behalf meet with their approval. O Lord, sanctify them by thy truth; thy Word is truth.

Shortly before leaving this, (Griffin,) a Jew, with whom I had before spoken on the subject of religion, came to the hotel, inquiring whether I had not to spare a few more of those "little books," (he meant tracts,) since Mr. R—— (another Jew to whom I had given some) was too selfish to allow another to peruse them. My trunk had already been conveyed to the railroad depot. I had therefore to direct him to Mr. C., (a very honest and amiable Jewish brother,) with whom, upon request, I had left some for distribution among Jewish traders. From this circumstance, together with the fact that they had received me very cordially at their stores, and listened attentively, while I testified for Jesus, am I not warranted in concluding, that their hearts, if not converted, had at least been touched as with a live coal from off the altar of God? O God, teach them by thy Spirit to call Jesus Lord, and thine shall be the praise! Amen.

From the Jewish Intelligence

MISSION OF INQUIRY TO THE JEWS IN CHINA.

PRESENT STATE OF THE JEWS AT KAE-FUNG-FOO.

IT is now eight years since the attention of British Christians was first directed to the existence of a remnant of the seed of Jacob in the interior of the Chinese Empire, by the publication of Mr. Finn's valuable work, "The Jews in China." Since that time a desire has been felt to set inquiries on foot, with a view to verifying and extending the information then in our possession, which rested on the authority of Jesuit missionaries who visited the Jews of Kae-fung-foo, in the beginning of the last century. But there were great difficulties in the way of carrying out the Committee's wishes in this respect, which for a length of time prevented their realization. Two circumstances, in the providence of God, ultimately opened the way for the proposed mission of inquiry; one was the offer made by that respected friend of Israel, the late Miss Cook, of Cheltenham, to place in the hands of the Committee a sum sufficient to cover the amount of the expenses of such a mission; and the other, the establishment of the Bishopric of Victoria, Hong-kong, and the kind co-operation of its diocesan, in carrying out the Committee's intentions.

We are now enabled to lay before our readers the interesting results which have been attained by the above means.

The first steps taken in the matter by the Bishop of Victoria, are thus indicated in a letter addressed to the Committee, dated Hong-kong, Dec. 24, 1850:—

"During my recent visitation along the coast of China, I made the acquaintance at Shanghai of a Chinese Christian youth, formerly educated in a missionary school at Batavia, having a tolerable knowledge of English, as well as of the Mandarin dialect of China; who has been engaged by me for this undertaking, in conjunction with another native Christian. The young man is named Kew-téen-sang, and is about twenty-three years of age. For some years he has been engaged as a compositor in a missionary printing-office, and he has recently married a Christian Chinese, a pupil in Miss Aldersey's school at Ningpo. He appears not only to be a person of Christian character, but also to possess a fair measure of prudence and observation. I have seen specimens of an English journal, which he kept some time ago, during a short visit into the interior. His Chinese companion, Tscang-sëen-sang, I have had a slight knowledge of for some years. He is a somewhat older man, and a literary graduate, for some time employed as teacher to a missionary at Shanghai.

"In the plan and route marked out for them, I must acknowledge the kind assistance of the Rev. Dr. Medhurst.

"Kew-tên-sang is now reading Mr. Finn's book, which he will take with him, as well as a Hebrew Bible, and various specimens of the Samaritan and other Oriental alphabets. He has instructions to remain a few weeks there, and to explore with due caution the various religious buildings, &c., which may furnish a clue to any Jewish families. He carries with him a MS. Hebrew letter, written by a Jewish merchant from Bagdad, to whom I was introduced at Shanghai. His name is Isaac Ben Reuben, one of three Jews now settled at Shanghai, and belonging to the Jewish mercantile firm of David Lassoan, of Canton. These three Jews also write and speak English well, and take a great interest in the mission of inquiry.

"I need not detail to you the various instructions which have been enjoined on my two Chinese friends. Their journey is only tentative and exploratory. If they find any traces or any remnant of Jews, they will have prepared the way for some European explorer, whom they will hereafter be able to accompany back into the interior, with the important advantages of their own experience, knowledge of the route, and diminished probability of being stopped by the native authorities."

The two individuals alluded to were accordingly despatched on their mission; and in communicating to the Committee the news which they brought back, the Bishop writes, on Jan. 29:—

"I send the first-fruits of our mission of inquiry to the Jews in the interior of China. The two natives have returned with eight Hebrew manuscripts and various interesting communications. I send you a printed extract from the "North China Herald," published at Shanghai, a facsimile of the Hebrew MS., and a journal of the Chinese who writes *English*. The other *Chinese* journal, when translated, we shall print and forward to you.

"Our two native friends have not only corroborated the statements of their Jesuit predecessors, but also actually brought away Hebrew documents; which affords us some hope that we shall be able to send them back to purchase the rolls of the law seen by them, in the belief that the money would be well expended if we could get possession of a MS. so interesting and valuable for biblical criticism.

"The Jews at Kae-fung-foo are greatly reduced in number and circumstances; probably not more than 200 individuals in all, and their family surnames reduced from seventy to *seven* in number. Some were very reduced, having scarcely shelter. Others kept shops, selling candles, &c., and some were farmers in the neighborhood. They were hoping the Emperor would have pity on them and build up their synagogue, but they showed no expectation of a Messiah. Their temple faces east, so that when worshipping within, they turn westward; but whether towards the Emperor's tablet suspended inside, or towards Jerusalem, is not clear. Not a man could decipher the Hebrew letter from the Jewish merchant at Shanghai. Circumcision was discontinued, and the native visitors give it as their opinion that in ten or twelve years the religion would be extinct. One of our natives found, on inquiry, that they reckoned twenty-seven Hebrew letters in the alphabet. On his arguing in favor of there being only *twenty-two* letters, they still insisted on *twenty-seven*.

"The two Jewish merchants at Shanghai, on being since appealed to, said that they were accustomed to reckon the five final letters, which would make both accounts agree. The MSS. already brought will soon be on their way to me from Shanghai, after fac-similes have been taken from them. They have all the vowel points and accents, and correspond in the most remarkable manner to the received edition of the Hebrew text, as edited by Van-der-Hooght, even to the most minute particulars. They bear marks of having been transcribed by a foreign Jew, probably a Per-

sian, as it would appear from some internal evidence. We must be very cautious about procuring the twelve rolls of the law before adverted to. In the month of March, 1849, Mr. Consul Layton, from Amoy, addressed a letter to the Jews at Kae-fung-foo, which, reaching them (we know not how) after a year's delay on its route, threw the little community into a ferment of alarm, lest their appearing to be connected with foreigners should be the occasion of a criminal information against them by spies or enemies. The Jewish letter from Shanghae, being an indubitable Hebrew production, was the only thing which disarmed their fear and suspicions on the last occasion.

“Dr. Medhurst proposes also to incur the expense of publishing the journals in a pamphlet form at Shanghae, where the travellers will be on the spot to explain every particular, so as to insure correctness. Many interesting inscriptions in Hebrew were copied; you will receive the whole in due time. In the Church of England mission, I had only Chun* available for such a mission; and on the whole, I considered Dr. Medhurst's help not only valuable, but almost essential to a satisfactory issue. The result shows that his has been a very effective co-operation.”

We believe that we shall best meet the wishes of our readers, by inserting at length the journal above referred to, of a tour to which so great and peculiar an interest attaches. Before doing so, however, we think it may be well to state, in a summary form, the principal features of the journey, and of the discoveries made by our travellers.

From the documents before us it appears that Kew-tên-sang and Tseang-sên-sang started from Shanghae in a boat which was engaged to convey them directly to Ts'hing-keang-poo, a town situated in the prefecture of Hwae-gnan-fod, on the banks of the Grand Canal, where it joins the Yellow River; (Lat. 33° 33' N., Long. 2° 50' E. of Peking.) In order to reach this place, they availed themselves of the Grand Canal, which passes through the cities of Soo-chow, Chang-chow, and Chin-keang-foo, where it crosses the great river Yang-tsze-keang, and pursues its course in a northerly direction past Yang-chow-foo, Kaou-yew, and Paou-ying, until it reaches the Yellow River. Arrived at that point, they had to pursue their journey by land, for which purpose they hired a cart, drawn by two mules; and following the course of the Yellow River, sometimes on the north bank, and at other times on the south, they reached the place of their destination. The travellers represent the Yellow River as at that season rather shallow, insomuch that at one place it could be forded by means of a cart. Its banks, however, were very high, and frequent indications appeared of its having overflowed the same during the rainy season, as exhibited in the marshes and lakes which abound along its course, in the midst of which garden-trees and the remains of ruined houses are to be seen. The country in the neighborhood of the river is, in consequence, but thinly peopled, and the few inhabitants that are left are poor and miserable in the extreme. Places that figure on maps as district cities, presented to the travellers nothing but an assemblage of thatched cottages, with the walls which once surrounded them entirely demolished, and a solitary gateway here and there, to tell of what once existed. The roads were very rough, causing the cart to jolt excessively; they led sometimes along the top of the bank, and at other times pursued the bed of the stream, in those parts which had been left dry by the receding tide. Here the cart was knee-deep in sand, and there tumbled over rugged stones. Their driver, whose good graces they were obliged to

* It was stated in the Society's last Annual Report, that it was proposed to make use of the services of Chundi-Quang, a Chinese convert, who had spent some time in London, and had received some instruction in the Hebrew language.

propitiate, insisted on starting every morning at three or four o'clock, which on the dark and cold winter days was any thing but pleasant, and it was generally midday before they could reach a place where refreshments were to be procured. At the close of the day they generally stopped to rest for the night, and yet, with all those hours employed in travelling, they did not make above twenty or thirty miles per day. The cart sometimes went so slowly that the passengers were fain to get out and walk, and thus proceeded much faster than the mules. At length, after a very tedious journey, they arrived at Kae-fung-foo, (Lat. 34°55' N., Long. 1° 50' W. of Peking.)

They found many Mohammedans residing there, who made no secret of their religion, but wrote on their sign-boards the faith to which they belonged. These Mussulmen were the principal tavern-keepers, and with one of them the travellers put up. Their first inquiry was for the Jews, whom they asked for under the designation of the 'Teaou-kin-keou, or "Pluck-sinew-religion;" an appellation by which, the readers of "The Jews in China" will remember, they were known in the days of the Jesuit missionaries. (See Gen. xxxii. 32.) The Mohammedan host immediately informed them of the existence of the people in question, and directed them to their synagogue. As it was late in the evening when they arrived, they deferred their visit to the next day; there was no difficulty in finding it; but its condition was now, alas! very different from the description given of it a century ago. The outer wall of the inclosure was broken down, the front gate choked up with rubbish, the monumental pillars, the inscription tablets, the stone balustrades in front of the building, and various other ornamental appendages broken or prostrated, and the very walls of the synagogue in many places dilapidated. The side apartments, which had been designed as chapels in honor of the patriarchs, but poorly served to afford shelter to the few wretched sons of Israel who were huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barely sufficient to support nature. So much indeed were they reduced in circumstances, that they had begun to dispose of the fallen bricks and prostrate timbers, of which the various apartments once consisted, to procure for themselves the necessaries of life. They had even gone so far as to sell a piece of the ground of the inclosure by which the synagogue was surrounded, to the neighboring Buddhists, who were encroaching on its precincts, by their ever-enlarging pagan temples. Yet there was enough to show what had been its former glory. The gateways and inscriptions were still there; the "sacred part of the edifice" was in existence, and its interior was beautifully decorated with gorgeous paintings and elaborate gildings. Our travellers entered the Beth-el, from which polluted feet are not now debarred, and saw the tubes containing the rolls of the law, which they unrolled and examined. These rolls, twelve in number, were each about thirty feet in length, by two or three in width, written on white sheep-skins, in small characters. But the room in which they were found was so dark, that our travellers could not examine them thoroughly. There had been no rabbi here for fifty years! and there is not one of the professors of Judaism in the present day in Kae-fung-foo, who can read one word of Hebrew. They were about two hundred in number, and principally women. They dress as Chinese, wear tails, and have their heads shaved; but when in the synagogue, wear shoes and caps of a blue color. They have discontinued the practice of circumcision, and our travellers conceived that, in a dozen more years, few or no traces of the Israelitish religion will there be found. They did what they could, however, to rescue what remained from oblivion; they gave money to the bystanders, and urged them to set up one of the two inscription tablets in front of the temple, which had fallen down,

This they copied, as well as the writing that was traceable on the tablet that was still standing. They took down memoranda of all the inscriptions yet preserved over the door-ways and in front of the synagogue; they even copied the Hebrew inscriptions in the interior of the building, which are found to correspond exactly with those given by the Jesuit missionaries; while they measured accurately the length and breadth of the buildings, and brought away a very intelligible ground-plan of the whole inclosure, as well as of the interior of the principal building. Of the eight Hebrew manuscripts which have been obtained, six contain portions of the Old Testament Scriptures; and two consist of the liturgy used in the weekly services, and on holiday occasions. The portions of Scripture are from the 1st to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same book, Leviticus 19th and 20th chapters, Numbers 13th, 14th and 15th chapters, Deuteronomy from the 11th to the 16th chapters, with the 32d chapter of that book; and other portions of the Pentateuch, Psalms, and Hagiographa, which occur in the books of prayers. The character in which these portions are written, is an antique form of the Hebrew, with points. They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound, exhibit marks of a foreign origin. The Jews in Shanghai to whom the books have been shown, state that they have seen similar ones in Aden; and the occurrence here and there of Persian words, written with Hebrew letters, in the notes appended, seems to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country. It appears difficult to hazard even a conjecture as to their age. It is most likely that they are not recent importations into China; it is also more than probable that no person in China has transcribed them within these fifty years, as the rabbi has been dead for that period of time. The Jesuit missionaries discovered the Jews in China about one hundred and fifty years ago. How long before that time they had resided there has not yet been ascertained. The synagogue at Kae-fung-foo is said to have been built A. D. 1190, but the Jews themselves assert that their tribes visited China during the Han dynasty, which corresponds with the Christian era. The text from which these copies were taken may have been brought to China at any period between the first visit of the Jews to this country, and the time of their discovery there by the Jesuit missionaries. If the rolls of the law which were seen by our travellers can be obtained, some light might be thrown on this interesting inquiry. In the mean time, the manuscripts now obtained will be of some value as independent, if not very ancient, evidences in favor of the sacred writings.

The province in which Kae-fung-foo is situated, is estimated to contain twenty-three millions of population, or an average of four hundred and twenty inhabitants to the square mile.

The whole time occupied by the two travellers in going and returning, was fifty-five days, five of which were spent at Kae-fung-foo.

Here follows the journal:

[TO BE CONTINUED.]

AMSTERDAM, 1st November.—Mr. H. Godefroi, former member of the States-General, a Jew, has been re-elected by an overwhelming majority.

VIENNA, 5th November.—The "Statistics" of the Minister of Commerce give the number of inhabitants of the Austrian empire to be 37,443,033, among which are 729,005 Jews.

THE HOUSE THAT JACK BUILT.

THE JEWISH ORIGIN OF THE CELEBRATED POPULAR LEGEND, "THE HOUSE THAT JACK BUILT."

As the occupation and pleasures of childhood produce a powerful impression on the memory, it is probable that almost every reader who has passed his infantile days in an English nursery recollects the delight with which he repeated the puerile jingling legend—"The House that Jack built." Very few, however, are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it was only an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the feast of the Passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me, and as it may not be uninteresting to the readers of the *Congregational Magazine*, I will here furnish them with a literal translation of it, and then add the interpretation, as given by P. N. Leberecht, Leipsic, 1731. The hymn itself is found in *Sepher Haggadah*, vol. 23.

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| <p>1.
A kid, a kid, my father bought,
For two pieces of money:
A kid, a kid.</p> | <p>That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> |
| <p>2.
Then came the cat, and ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> | <p>8.
Then came the butcher, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> |
| <p>3.
Then came the dog, and bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> | <p>9.
Then came the angel of death, and killed the
butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> |
| <p>4.
Then came the staff, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> | <p>10.
Then came the Holy One, blessed be He!
And killed the angel of death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> |
| <p>5.
Then came the fire, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> | |
| <p>6.
Then came the water, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.</p> | |
| <p>7.
Then came the ox, and drank the water,
That quenched the fire,
That burned the staff,</p> | |

EXPLANATION OF THE LEGEND.

The following is the interpretation:—

1. The kid, which was one of the pure animals, denotes the temple. The father by whom it was purchased is the King David. The two pieces of money signify two shekels of silver. The tradition says, when David purchased the threshing-floor of Araunah, the Jebusite, (see 2 Sam. xxiv.,) he asked a subscription of two shekels of silver from each tribe; so that all the tribes had a legal share in the temple.

2. The cat, who destroyed the kid, denotes the Babylonians under Nebuchadnezzar.

3. The dog signifies Cyrus of the Persians. The tradition says that Cyrus, when an infant, was thrown into a forest to perish there; but Providence, who destined Cyrus to rebuild the temple, sent a bitch, and she fed him with her milk. Hence the symbolical name.

4. The staff indicates the Grecian empire under Alexander the Great.

5. The fire signifies the Syrians under Antiochus, justly surnamed by the Jews, "the Wicked," who destroyed many thousands of Israel with fire and sword.

6. The water betokens the Roman empire.

7. The ox is a symbol of the Saracens, who subdued Palestine and brought it under the Caliphate.

8. The Shochet, or butcher, that killed the ox, denotes "Messiah, the son of Joseph." The modern Jews, being unable to deny that Messiah must suffer, and unwilling to acknowledge that *their Messiah* was to be "despised and rejected of men," profess to have found two Messiahs in Scripture—one who is to suffer, and one who is to be the conqueror of the world; hence—

9. "The angel of death killed the Shochet," &c. &c. But this state of affairs will not remain so; for—

10. The time will come when God will take signal vengeance on Satan, after whose overthrow the Jews are to be restored into their own land, and live under the government of their long-expected conquering Messiah.

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